

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two Is Peace is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP

Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH

Professor, Pennsylvania State University

Not-Two Is Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY

John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official
Senior Adviser to the Nonviolent Peaceforce

Not-Two Is Peace is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager
Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology
Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "*Not-Two Is Peace*". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

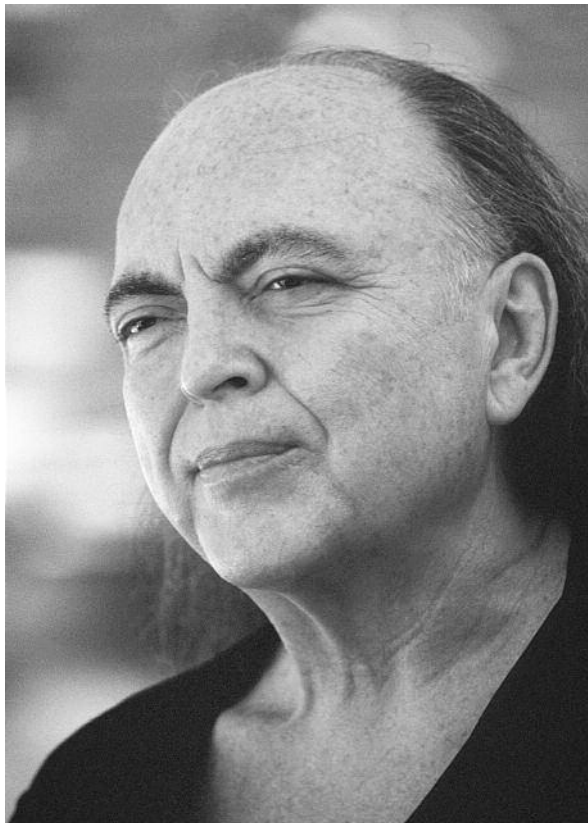
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist

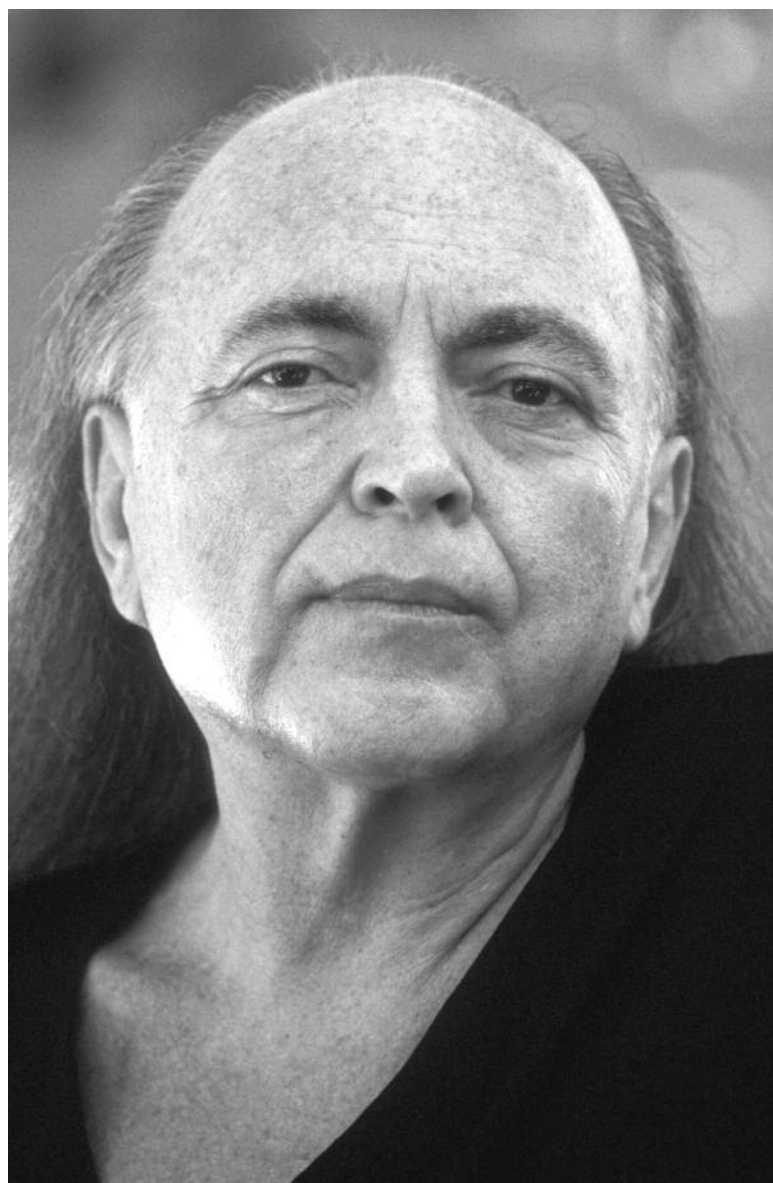


The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order”
of humankind is now dead.

A new and true and right order of humankind is,
now, and forever hereafter, necessary. This Free Declaration is
the Seed-Utterance of that new and necessary true and right
(and truly globally, totally, and universally cooperative) order.

Wor(2 - Friend Adi Da



Not - Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART TWO

Not-Two Is Peace

Capitalization, Underlining, Quotation Marks

The World-Friend Adi Da uses capitalization, underlining, and quotation marks to distinguish between ordinary speech (which describes the conditionally manifested reality) and speech that describes the Non-conditional Reality. With the use of capitalization and underlining, Adi Da expresses a different view of the world, in which Truth and the terms that relate to that Greater Reality are given more significance than the language of the separate ego and the conventional world. With quotation marks, Adi Da often communicates that some ordinary term, commonly presumed to point to something real, is, in Reality, only an illusion. He also uses quotation marks to point to a specific, technical meaning he intends. (Please see specific terms in the glossary.) ■

I.

Anthroposphere
(The Natural Zone of Necessary
Human Responsibility)—

A First Word
About The Unified Global Ecology
of The Necessary New Mode
of Human Civilization

1.

My communication in *Not-Two Is Peace* is a direct address to humankind as a whole, because of the now profoundly changed situation of humankind—a situation that is not really being acknowledged and understood to be the case. In the present time, the social, political, economic, and religious domains of the human sphere are all characterized by a kind of “fundamentalism of the old days”, a kind of “retro world”—and this is creating a disaster, because humankind has not shifted in its understanding to account for the real situation that now exists. The current situation is one in which the prior unity of humankind is self-evident—but that prior unity is not being acted upon. Instead, people are still hoisting the old “flags” and looking for “victory”.

When human beings were rather independent (or disconnected) from one another and living in tribal groups—isolated by geography, and not so much face-to-face—nation-states and all kinds of “tribalism” (religious, social, economic, and political) could represent a positive human

and ecological influence, each within its own domain. However, in the present time, such “tribalism” can no longer function positively. In the present time, “tribalism” is producing disaster.

Nation-states came into being through the chaotic process of the unfolding of history, in a time when humankind as a whole was not yet interconnected. In that historical situation, the Earth itself, as a natural domain, provided the only “grid” of interconnectedness. The Earth carried on its own natural processes—but, the more human beings became globally connected, the more they interrupted the natural Earth-process. As a result, there are many things happening to the Earth that are the direct result of human intervention. In previous epochs of history, human beings did not intervene in the natural Earth-process to such a degree. Thus, the natural Earth-process, which once held everything together in a kind of order (or unity), is now globally interrupted—along with the entire process of life altogether. Therefore, the Earth is no longer holding things together.

Furthermore, the totality of humankind is now face-to-face. All the different “tribal” arrangements that became nation-states are playing off one another. Therefore, a new method of establishing order is needed, based on the interconnectedness of humankind. There is potential virtue in the fact that all of humankind is now interconnected—but only if humankind can function cooperatively, and in a disposition of tolerance, rather than in the disposition of exclusion and the will-to-dominate.

A rightly functioning and truly all-inclusive Global Cooperative Forum, based upon the working-principle of the prior unity of all of humankind, will make the face-to-face meeting of humankind as a whole into a positive means of political and social order.* Without such a Global

* Adi Da’s full discussion of the principles for such a Global Cooperative Forum is given in Part One and in Essays X–XVI and XIX–XXI of Part Two.

Cooperative Forum, there is only going to be more and more “tribal” warfare, creating more and more of a global catastrophe—not only in the historical terms of human disorder, but even in the natural terms of undermining the order of the Earth-process. Indeed, both natural chaos and historical chaos are already happening.

Therefore, there needs to be a new method of human politics and social existence, based on the fact that humankind is entirely face-to-face now. All of humankind is interconnected, but that interconnection is tending to be negative—embroiled in (even deliberately generated) conflict, and involved in efforts to expand and control.

There must now be a method of establishing order which is based on the interconnectedness of humankind as a whole, and which also assumes responsibility for the right serving of (and for right participation in) the natural order. Only by this means can the disastrous effects of the human exploitation of Earth be brought to an end. There must be a functioning unity of humankind as a whole—dealing with the political, social, and economic order worldwide, as well as with the natural order worldwide.

Nation-states are simply “zones” within this totality—“zones” that should be entirely cooperative. Nation-states are among the kinds of structures (already in place) that have come about through the accidents of history, at a time when humankind was not interconnected as a whole. In the current situation, these inherited structures have become subject to all kinds of power-games and power-struggles all over the world. These structures, in their present form, are not to be merely ignored—but they must become accountable and responsible within a total global order of humankind.

The necessary right and true global cooperative order is not a totalitarian order—that, of course, would not be positive. However, a totalitarian order is exactly what could come about through the disposition of conflict that is now

ruling the world, with all the players cloaking themselves in their associations with nation-states.

In actuality, the situation of humankind has gone through a progressive but dramatic change over the last few centuries—and especially in the last century. Now humankind is already interconnected and already face-to-face. Therefore, the Earth must become a sphere of “priorly united” nations. There must be a Global Cooperative Forum based on prior unity, on principles that have to do with the unified totality of humankind, and the unified totality that is the Earth-domain itself. This is absolutely imperative—because the current disorder and threat to humankind and the Earth is a result of not taking into account the fact that humankind is now an interconnected unity that is face-to-face. That face-to-face situation is currently associated with all kinds of conflict—between different ideologies, different cultural histories, different religious associations, and so forth.

Therefore, as a result of many centuries of change in the human world, an entirely new and different kind of order is required—politically, and (also) environmentally. This is an entirely new situation, that has fully come into being only recently—most especially in the twentieth century (and particularly in the final decades of the twentieth century), and now in the twenty-first century.

The continuation of the “old ways” of doing things, and the persistence in the old habits of mind and life, is producing the current “neighborhood-wars”—as if it were possible to “play it” as in the old days, and expect that, somehow or other, things will work out politically. The “old ways” are no longer applicable. “Tribal” associations—whether religious, national, or racial—no longer have relevance in the now-interconnected state of humankind.

2.

Humankind must wake up. Humanity is now one—and there truly is only one “boat”. Everybody is face-to-face now, and the chaotic results of humankind’s dis-united and separative (and, altogether, ego-like) activities are, in fact, undermining the natural order on which everybody was able to depend until the last two hundred years, before human intervention started seriously changing the natural Earth-situation itself.

Ego is ruling—but ego has always ruled. The problem is that, now, ego is ruling in a totally different kind of situation, in which ego has the power to destroy not only humankind as a whole, but even the natural order of the Earth-world.

To imagine that a separate absolute Deity is in charge of the current chaos and suffering in the human world and in the Earth-world is to indulge in ignorance. Human beings themselves have intervened. Whatever the origins of the Earth-world are altogether, the natural domain is now being interfered with by human beings, in this time in which humankind has a total effect on the natural world. Therefore, humankind must not merely appeal to a parent-like “God” to change the situation. The Perfectly egoless Absolute That Is Reality Itself “Expects” (or Intrinsically “Requires”) humankind to change its own act.

Human beings are causing negative events in both the natural world and the political world—because human beings are still mentally indulging in “tribalism”, while (in actuality) they are globally face-to-face and in “one boat”. The ancient “tribal” mode of human culture—in which human beings live in units that are, effectively, collective forms of egoity, living in conflict with one another—is what must stop.

It is not merely that, suddenly, there are negative happenings in the world. There have always been negative happenings

in the world. What is new is that the world is now in a different condition from anything that has existed previously. There is now a new situation for humankind—indeed, a new situation for all of Earthkind, and for the Earth itself. This new condition, wherein humankind exists as a totality in which all are interconnected, must be acknowledged and acted upon.

This new situation requires a profound transformation of human consciousness and human activity. Thus, the communication I am making in *Not-Two Is Peace* is not simply a response to current events, in the sense of the “daily news” of the moment. I am addressing the altogether-new situation that exists for humankind and for the Earth itself—a situation that requires a new kind of politics, a new kind of global human order.

In this new global human order, principles representing the totality of humankind, and the Earth as a whole, must become the means whereby human living is conducted all over the Earth. This will require a kind of global “revolution”—but the root-cause of the “revolution” has already happened. The “revolution” that has already happened is the fact that everybody has already come together, face-to-face, and that the totality of everybody is everywhere affecting the Earth. Therefore, it is imperative that human consciousness catch up, and notice what has happened—and choose what must change.

The terrible problems that are occurring politically and naturally in the world today are the result of pattern-driven human unconsciousness. Human beings are continuing mechanically, trying to repeat modes of effort, even modes of thinking, that were workable—up to a point—in the past, but that are no longer workable now. A new kind of human consciousness is required—based on the working-presumption of prior unity, and on an understanding of the indivisibly single world in which everyone is living. This involves not only the notion that there is such a single world, but it

requires grasping the necessity for cooperation, and the necessity to function on the basis of an understanding that the Earth is a single system, and humankind (likewise) is a single whole. Humankind must not be forced to function under some kind of totalitarian singleness. Rather, humankind must function cooperatively—in the sense that everyone is living together on Earth, and functioning through a mechanism of global principles that are benign and right and true.

Not-Two Is Peace is about the new method that must be brought to the already existing new global situation. That is the situation to which I have given utterance. The current situation is the result of human unconsciousness, of trying to function automatically on the basis of methods and patterns which applied in the past, but which no longer apply in the present. If the “old methods” are brought to bear in the current situation, they create chaos—human disorder and suffering, as well as chaos in the natural domain.

There is undeniable and inescapable proof in the every day of “daily news” that human beings are everywhere carrying on their activities in a manner that is not productive, and not workable. Humankind must, itself (and as a whole), become truly and rightly globalized. There must be the establishment of principles which serve the potential well-being of humankind as a whole, and which ensure that the Earth-domain itself is able to function soundly. Thus, a different method of human relatedness is required: the non-“tribal”, or non-fragmented, method, in which the working-presumption is prior unity.

Humankind Is Literally One Family

There is no difference between people. Human beings are a single species—and, fundamentally, they are all the same. The various colors do not make any difference. Races of human beings are variations of minor genetic changes that developed as human beings wandered the planet and lived under various conditions over thousands of years. Of course, in each place where human beings settled, they developed particular philosophical views and cultural characteristics. Nevertheless, the changes that occurred and the differences that developed are sheerly incidental and minor.

It is important for everyone to understand that humankind, as a species (and as a whole), is (and always has been) characterized by a constant and global process of diaspora. All of humankind is wandering all over the Earth. Humankind (and even life itself, as a singular whole) is, historically and characteristically, dispersed (or scattered). However, in its fragmentation (as many and separate everythings), humankind is, now, acting as if it is not one thing, but, rather, as if it were many different and separate somethings—as if “tribal” differentiation into national, and religious, and cultural particularity, and distinct racial groupings, and distinct language types, and so forth, amounts to a fundamental difference-making force that should redefine humankind, not as one indivisible species, but as many separate and competing species.

All of the apparent diversity of humankind is a superficial diversity within the context of a single (and inherently

indivisible) species—which, according to the best (even genetic) analysis, progressively moved out of Africa and into various parts of the world. Therefore, now, the indivisible totality of humankind is dispersed—with relatively small groupings of people having, in times past, become stationary in one or another geographical (and, now, also cultural) location, and (thus and thereby) having become attached to their unique local languages and political systems and religious traditions, and on and on and on and on. There is no end to the local (or “tribal”) differences—and human beings tend to make much of the apparent differences between them. However, the apparent differences are (in Truth) merely superficial (or local, and, thus, “tribal”, or merely provincial) characteristics—the ordinary variants on what it is to be a human being, located in “point of view” relative to space and time.

The negative (and competitive) presumption of “difference” in the context of the universal human diaspora is a problem of fundamental significance—and it is a problem (or a presumption) that must now come to an end. There must be a presumed prior unity (or inherent indivisibility) of humankind—not the domination over all others by one nation (or “type”), and not some numbers of nations (or “similars”) indulging in strategic conflict with one another, in order to wage a “final battle” to determine who is going to dominate and rule everybody else.

It is as if all human beings suddenly do not recognize their own brothers and sisters. It is true that one may look different from another, and one may carry a different cultural inheritance and mode of thinking than another, and so on. Therefore, human beings may all look and think differently—but they all are and do the same thing. Everyone must become educated to notice this.

Human beings are all primates—not exactly apes, but something along those lines. How much knowledge do you

think a primate inherently possesses? Why would you expect a totally rightly informed mind to be demonstrated by a casually adapted primate?

Why do you—the people of humankind—continue to insist on making the differences that you make, on the basis of local historical memories and provincial institutional configurations of separate groups of people? Why do you do that, instead of understanding that what you are observing, right now, is the indivisible global singleness of a particular species? Every human being is, as such, always already coincident with (and fundamentally identical to) every other—and, therefore, could also be combined, in a very productive and positive sense, with the total world of all of humankind. What is required is the establishing of a global cooperative (and universally participatory) order of humankind—a cultural and social and political globalization of humankind (and not merely an economic globalization of human commerce, within a world-situation characterized by competitive differences).

The diaspora of all of humankind must be re-aculturated, to accept and embrace a universal “homeland of everywhere”. The total world of human beings must grow up, to understand humankind as an indivisible totality—now everywhere dispersed, not merely by contemporary political forces, but by the migration of the human species all over the globe for countless thousands of years, and by the accumulation of localized characteristics of life and mind under all kinds of different local (and geographically separate) conditions.

Humankind is in the position, right now, to make some very important judgements about life, and about the relationships between people—and about Reality Itself. As a result of that judgement, either there will be universal war and death or, alternatively, humankind will become established in a global cooperative order, based on the working-presumption of universal prior unity and the universal world-“homeland”

that belongs to all of humankind (and, indeed, all of Earthkind).

All have suffered. All are equally full of nonsense. Therefore, in principle, there must be a new and universal politics—a politics of no praise and no blame. By these means, reconciliation must be achieved—cooperatively, in a disposition of mutual tolerance, trust, and respect.

The genetic unity of humankind is inherent. That unity is scientifically known to be so. Yet, the “difference-makers” speak and act as if there were superior humans and inferior humans, superior nationalisms and inferior nationalisms, and so on—as if merely incidental differences were of immense significance. To make much of incidental differences is merely to argue about old stories. Instead of all that, everyone must be exercised anew—toward (and in, and As) Truth in always present-time.

III.

C + T = P:

Formula For World Peace

1.

It is a matter of the greatest present-time urgency that the prevailing global mood of political separatism, end-game competitiveness, and endlessly multiplied divisiveness be immediately and thoroughly and universally and permanently relinquished—such that the entire world-population of humankind becomes universally intelligent with the heart-positive mind of cooperation and tolerance.

2.

The only way to solve the current world-situation is for everyone to “lose face”—instead of everyone demanding to “save face”.

All of humankind should, as a formalized collective, “lose face” together—by acknowledging that, unless human beings live in formally established and formally maintained cooperation and tolerance, they, inevitably, sink into grossly and universally destructive behavior.

Only by everyone “losing face” together will the collective of human beings be able to regenerate the moral strength and authority that is necessary if human beings everywhere are to require cooperation and tolerance of each other—and only when there is first such a regeneration of universally equalized moral strength and authority will there be a universal agreement to create and maintain a truly cooperative and tolerant global human community.

3.

Human beings must accept, with humility, that their rightful position (and that of every one) in the naturally indivisible world-family of Earthkind (including humankind) is not the “ego-place” of prior dis-unity (and, thus, of separateness, separativeness, domination, and control), but the “heart-place” of prior unity (and, thus, of ego-transcending cooperation and tolerance).

It is not the search for peace (for all seeking is, necessarily, based on prior, or presumed, separation from what is being sought), but the active affirmation and enactment of peace (or the presumption of prior, or always already present, unity and non-conflict—as a condition to be always affirmed, depended upon, enacted, and preserved) that is the true and only means for the realization of peace.

Thus, in practical terms, it is only on the active foundation of ego-transcending cooperation and tolerance that it is possible for peace (or right life) to be established among living beings of any form or kind.

Indeed, this Call to Right Life and Peace is a great and absolute moral Law, which I have Epitomized in the Formula $C + T = P$, or “Cooperation + Tolerance = Peace”.

It is absolutely essential that the universal collective of humankind formally embrace and really enact this universal moral disposition.

4.

“Cooperation + Tolerance = Peace” is the Great Alternative to the egoic path of inevitable universal destruction—and, therefore, that moral Law must become a universally accepted (and expected) moral and practical “self”-discipline.

Through the universal application of this great moral Law, the gathering of the Earth-wandering peoples of the world can feel their real strength and prior unity (or inherent connectedness to one another)—and their collective power to transform the “usual” (or “real”) politics of egoity, and so actually create and maintain human peace in the natural world.

Everyone should become positively disposed to the establishment of a real and true global cooperative human community—because that global cooperative human community is not merely a “utopian ideal”, but a practical and actually realizable necessity for the physical survival and the natural well-being of humankind and even all of Earthkind.

5.

The Formula for World Peace must be embraced as the necessary politics of the future.

Cooperation and tolerance is the necessary and exact “price” for peace—the “treaty cost” for the survival of humankind, Earthkind, and Earth itself.

This is the necessary “new paradigm” for the human design of future effort.

IV.

On Liberation From ego and egoic Society

1.

The un-En-Light-ened (or egocentric) body-mind-“self” is founded on the activity of “self”-contraction. The “self”-contraction is enacted as the effective differentiation of the (thus presumed) separate “self” from the Inherently egoless Self-Nature, Self-Condition, Self-State, and Acausal Source-Condition That Is Reality Itself—and, coincidentally, the “self”-contraction is enacted as the effective differentiation of the (thus presumed) separate “self” from every other form of thus presumed (or, by means of “self”-contraction, defined) “not-self”. And the “self”-contraction is, likewise, expressed (via the “self”-contraction-definition of “self” as independent and separative) as the constant concern and search for the preservation of the (presumed-to-be independent) “self” (or ego-“I”). The “self”-based (or “self”-contracting, and would-be-“self”-preserving) orientation toward existence is manifested as the psychology of search and conflict relative to all that is presumed to be “not-self”—some and all of which is sometimes desired and sought, and some and all of which is sometimes feared (or reacted to with the seeking effort of avoidance), and even all of which is always limited, mortal, passing, inexplicable, and (therefore) inherently unsatisfactory. Therefore, the psychology of “self”-contracted (and, as a result, egocentric) existence is inherently disposed to seek control and dominance over all that is presumed to be “not-self”. For this reason, individual

egocentric lives are a constant expression of heart-felt (and total psycho-physical) anxiety (and even the primitive egomoods of fear, sorrow, anger, and every kind of un-love)—and individual human actions are, on that primitive basis, always a more or less mechanical (or uninspected and irresponsible) display of strategic techniques of “self”-manipulation (intended to preserve “self”) and “other”-manipulation (intended to control, or dominate, “not-self”). And the collective (or group) life of egocentric human beings is, likewise, dominated by the same exclusiveness, the same emotional base, the same inherent unsatisfactoriness, and the same motives toward “self”-preservation, and toward control of what is “outside”.

Human societies are always tending to be modeled after the un-En-Light-ened pattern of the individual ego. The political and social systems of the present-day world are not generated by literally En-Light-ened (or even highly “evolved”) leaders, ideals, or institutions. Human beings in this “late-time” (or “dark” epoch) live in the un-En-Light-ened world of egoic society—and this is why the signs of the times are so profoundly negative.

The entire world is now nearly out of control with egoic motives. Humankind, indoctrinated by materialistic philosophies, ego-serving technologies, and gross political idealisms, is possessed by the mechanical and emotionally negative efforts of “self”-indulgence (and anxious release-seeking efforts of all kinds), and chronically depressed by the frustration of the ego-transcending deepest and most profound impulses that are the inherent characteristics at the heart and root of every living being. The ego-“I”, whether individual or collective, is eventually reduced to sorrow and despair (or chronic life-depression), because of (and as an experiential result of) the inability of life (in and of itself) to generate Happiness and Joy and Immortality. And that “self”-contained depression finally becomes anger, or loveless

confrontation with the total world and every form of presumed “not-self”—including even (and especially) the Inherently egoless, and Acausally Real, Self-Identity (or One and Only and Non-Separate Self-Nature, Self-Condition, and Self-State), Which is “locked away”, by means of conventional (or merely exoteric) ideas of “God Apart”, and is (thereby) made into an “Other” by the egoic mind. And, when anger becomes the mood of human societies, the quality of fire (or the primitive and destructive intent of the frustrated ego) invades the plane of humanity. That fire is expressed as all of the aggression and competitiveness (and all of the resultant sufferings and painful illusions) of humankind, including all of the ego-based politics of confrontation. And that ego-fire is, finally, summarized in the acts of war.

2.

The differentiation of existence into ego-possessioned units yields, in the case of each “one”, the craving for entirely pleasurized and unthreatened existence. This craving (or obsessive motive of “self”-preservation and “self”-glorification) in turn yields inevitable conflict, fear, sorrow, anger, and all kinds of destructive acts in relation to “others” as well as to “self” (because the extreme exercise of “self”-preservation is, ultimately, an aggressive and “self”-defeating motivation that destroys “self” in the final effort to dominate “not-self”). Therefore, all egos (or un-En-Light-ened centers of identity, whether individual or collective) are in aggressive conflict with all other egos (and all that is presumed to be “not-self”, or presumed to be “outside” the defined egoic center). All individual and collective egos are involved in programs of “self”-destruction (via patterns of ego-possession, “self”-seeking, “self”-indulgence, reactive emotion, un-En-Light-ened thinking, and so forth), as well as “other”-destruction (via all

kinds of reactive activity, based on “self”-concern, that seeks to control, and, ultimately, to dominate, whatever is presumed to be “outside” the “self”-center).

The search for the independent preservation and ultimate enhancement of the separate “self” is the universal model of un-En-Light-ened egoity. Therefore, suffering, power struggle, and war are inevitable in egoic society. And, if the capability for political manipulation and war becomes technologically profound, universal suppression (via aggressive political efforts) and universal destruction (via war) become the common expectation and destiny of all human beings.

The present “late-time” (or “dark” epoch) is just such a time of technological sophistication, in which the egoic model of humanity and human society is the universal basis of mind. Gross materialism (in science and politics) gives human beings no option in the mind except that of the trapped and threatened animal. Therefore, a fiery mood is abroad—full of gross desire, frustration, fear, despair, and aggressive reactivity. The egoic motive of “self”-preservation is approaching its most destructive mood—the mood that appears in the moment of ultimate entrapment. In that mood, there is no longer any will to preserve “self” or world or any others. There is simply explosive fire—based on the deep motives of egoic “self”-preservation, but reduced to action that is most primitive and entirely destructive of both “self” and “not-self”. In the collective mind of humanity in the present and growing extremes of entrapment, the explosion of great nuclear bombs merely represents the archetype of anger itself. And it is for this reason that the possibility of a nuclear holocaust, in the extreme moment of the now rising political confrontations, is an irrational—and, therefore, entirely possible, if not inevitable—event.

Past societies have, in their extreme moments of confrontation, destroyed themselves, as well as their opponents. This is because ego-based societies function in essentially

the same manner as egoic individuals. Individual human beings kill others and themselves every day. Therefore, groups and societies, confronting one another in egoic fashion, likewise threaten one another with destruction. And, in the extreme moments of confrontation, when “self”-preservation achieves its peak of righteous irrationality, it is profoundly likely that nuclear war will result.

The motives of present-day society are the same as those of past societies. The only difference is that, in the present day, the technology of both communication and confrontation has become both globally extended and profound. Therefore, when globally communicated confrontation reaches its peak of irrationality, war-motives will willingly destroy the entire world—just as readily as, in the past, less technologically sophisticated war-makers have wiped their petty local warring tribes from the face of the Earth.

3.

Many people are now trying to influence governments to abandon nuclear weapons. However, even if they succeed, irrational individuals and groups can still threaten and destroy the common order with “terrorist” tactics and “home-made” bombs. And the “limited” (or non-nuclear) warfare that might still erupt between governments that agree not to make nuclear war is just as much a threat to humanity as any nuclear war.

Therefore, it is now time to accept the political necessity for an end to confrontation-politics, and the establishment of a unified political entity to directly and truly and formally and accountably serve the right collective interests of humankind as a whole. Human beings must abandon their ancient egoic principles and renounce their political, social, and cultural provincialism. Individuals within the collective order of humankind may yet suffer the un-En-Light-ened

and immature disabilities of egocentric personality—but governments themselves, as well as institutions and leaders in every area of human endeavor, must abandon the ego-centric, subhuman, merely materialistic, non-cooperative, and intolerant (or loveless) posture and style of life. Indeed, humanity as a whole, in the form of a Global Cooperative Forum, must come forward and accept responsibility, in a unified (and truly representative and accountable) manner, for the indivisible representation of its collective interests.

Have you not had enough of the brute, stupid, childish, and (otherwise) adolescent, exploitative representation of human (or, really, subhuman) existence that is played out daily (in the name, and on the lives, of each and every born human being) by competing governments, politicians, militarists, scientists, technocrats, social planners, educators, exoteric and fundamentalist religionists (who aggressively propagate the provincial religions of ego-salvation, rather than practice the universal, and ego-transcending, religion of love), and media hypers (who thrive on the invention and exaggeration of conflict, and dramatically showcase the worst of human instincts in the unending “gotcha” game that denudes and exposes and trivializes and hypocritically mocks the highs, and the inevitable lows, and even the natural ordinariness in the struggling efforts of humankind)? Is it not evident, in your deepest feeling-psyche, that this Wisdom-renouncing world is now being controlled by the worst and most superficial conceptions of existence?

It is now time for every one, and all, to understand themselves, and to reclaim the world from the dictatorship of the ego, and from all of those who play at politics (and life in general) as if it were a TV sporting event that is supposed to excite and entertain everyone.

Nuclear disarmament is a relatively positive, but still too superficial and piecemeal, effort. It is not a truly curative means, but only another palliative and temporary move in

the midst of humankind's traditional advance toward future trouble. There is something more fundamental than the disarmament politics whereby enemies come to a gentlemanly agreement on how to kill one another without destroying one another! What is more fundamental, necessary, and truly curative is that human beings, individually and collectively, understand and transcend that which is in them that leads them to confront one another as opponents and enemies.

It may sound naive to speak of the necessity for the childish and brutishly adolescent governments and institutions to understand themselves and renounce the “self”-imagery and the techniques of enemies—but the feeling that it is naive to speak in such terms is merely a reflection of egoic frustration and despair. Human beings everywhere must now transcend that very frustration and despair if they are going to prevent the enslavement and destruction of humankind.

Humanity is living in bondage now. Humankind is already—presently, globally—bound to egocentric and materialistic idealisms that are suppressing the human freedom to live by Wisdom and Realize the Truth. If human beings do not shake loose from this regime, they are going to suffer the extreme fulfillment of collective egoic destiny, in a “Narcissistic” holocaust that will either enslave humankind (via a technologically robotized political and social order) or (otherwise) destroy humankind (via technologically engineered warfare).

It is not naive to suggest and expect a profound change in the conducting of global human affairs when those who could make the demand for change number in the billions. Nor is it folly to try to re-orient humankind when the only alternative is universal slavery and the culture of death. Therefore, all must commit themselves to understand the patterns by which they are now (and have traditionally and historically been) living (both individually and collectively),

so that they can then change those patterns and the destinies those patterns will (otherwise) inevitably inflict upon them.

The egoic model must—from now on—be intensively “educated out” of the collective order of humankind. The total collective of all of humankind must be educatively re-informed, to understand the primitive egoic basis of the present and traditional collective order. That same universal re-education must, profoundly and immediately, transform the techniques whereby governments and societies enter into relations with one another. However, it is only when they are faced with the indivisible and immovable demands of the rightly re-oriented human collective that the governments and institutions of the world will voluntarily change toward a cooperative and benign mode of association with each other. Indeed, if this does not occur soon, humanity will be entering into what has the potential to be the most destructive period of political confrontation in its history.

4.

A benign and tolerant and cooperative (or thoroughly ego-transcending) view of existence (and, thus, of politics) must now arise in the collective of humankind as a whole. At the present time, human beings are being led to enslavement and destruction by benighted materialists and “self”-seekers in every area of common human endeavor. The Principle of Wisdom has been replaced by the principle of power-through-knowledge—and knowledge has come to mean the views and presumed knowledge determined by the culture and method of scientific materialism, or all that can be achieved or supported exclusively by the intellectual efforts of materialistic philosophy. Science (which has characteristically identified itself with the archaic and false philosophy of materialism) has itself, thus, become identical to technology (or the materialistic power-machine of the

“known”), and materialistic technology (along with its like in the form of all the materialistic idealisms that appeal to human egoity) has become the primary instrument for world-manipulation—not only for the material manipulation of the so-called “material” world, but for the political manipulation and gross (physical and mental) control of collective humanity itself.

The political ideals and means of the present time are materialistic, based on a gross and ego-based conception of human existence. There simply cannot be any ultimately effective change in the collective human situation until the true (and inherently egoless) voice of humankind-as-a-whole is made to be heard, and is fully and rightly represented by a morally-enlightened leadership. Only when required to do so—by the global collective of humankind—will governments transform their “technique” from a process of “self”-preserving and “other”-controlling confrontation (of their own members, as well as other societies) to a process of cooperation, unification, and a worldwide creative order, based (necessarily) on pluralism, tolerance, and freedom.

The problem of the automatic (and even unconscious) creation of suffering and destruction is inherent in the ego-centric form of individual existence. It is this principle that all must observe and understand in themselves. Human beings must learn from this observation of the ego (in both personal and collective terms), and so equip themselves to freely (both personally and collectively) abandon the egoic model of existence.

5.

The life-principles of abandoning the gross style of ego-based political confrontations and ego-based social participation, or non-participation, must become a matter of active practical commitment on the part of the global collective of

humankind—or else humanity will collectively move toward intolerable enslavement and even nuclear (or otherwise war-made, and cleverness-made) destruction.

Therefore, every one and all must consider, and, then, actively embrace every form of true and benign social and political cooperation and all-embracing social and political tolerance—since such cooperation and tolerance are the prerequisites for true social and political peace.

All of humankind (now, and forever hereafter) must actively embrace, and universally declare and promote, and actively require and measure the universal real fulfillment of the simplest Law and Measure of right human life: Cooperation + Tolerance = Peace.

V.

The Time-Tested Politics of Unity
and
The Anti-Civilization Politics of Individuation

Politics, society, and the common behavioral norms of any collective order are modeled in the likeness of the concept (or philosophy) of conditionally manifested reality that characterizes the collective generally.

If the prevailing concept (or philosophy) of conditionally manifested reality is based upon the presumption that conditionally manifested existence is not a unity (but, instead, is characterized by irreducible multiplicity, separateness, independent individuality, and polar opposition), then the collective order will be characterized by the gross politics of dissociative individuation, and by the universally socially-active idea of competitive individualism, and, also, by behavioral norms and expectations that exclusively correspond to the purpose of separate and separative individual “self”-fulfillment.

If, however, the prevailing concept (or philosophy) of conditionally manifested reality is based upon the presumption that conditionally manifested existence is priorly (or inherently) a unity (and is, for that reason, altogether characterized by, and to be conformed to, the sign of indivisible unity), then the collective order will be characterized by the politics of cooperative unity, and by the universally socially-active idea of social indivisibility, and, also, by ego-subordinating behavioral norms and expectations—including such norms as cooperation, tolerance, and globally universal peace.

The traditional, time-tested, and life-proven concept (or philosophy) of conditionally manifested reality is that of prior unity. Politics, society, and the culture of human behavior have traditionally been developed on the basis of the fundamental working-presumption of the prior (or inherent) unity of conditionally manifested reality and the Prior (or Inherent) Oneness (and Indivisibility) of the Non-conditional Reality (or the Self-Nature, Self-Condition, Self-State, and Acausal Source-Condition That Is Reality Itself).^{*} And this fundamental presumption, first confessed and communicated by men and women of great Spiritual development, has been the very basis for the universal efforts and purposes of humankind that characterize what is rightly called “civilization”. By contrast—except for the basic corrective demand that appropriate individual rights, and true individual well-being, and necessary individual integrity be properly respected and served—the political, social, and general behavioral signs and results of the concept (or philosophy) of conditionally manifested reality as a non-unity (or an “objective” multiplicity divorced from Prior Indivisibility) can largely be described as the effort and purpose of counter-civilization, or anti-civilization, or even barbarism. That is to say, the political, social, and general behavioral signs and results of the concept (or philosophy) of conditionally manifested reality as a non-unity (or a realm of mere multiplicity, separateness, independent individuality, and polar opposition) are those of ego-glorification, general dissociativeness and separativeness, collective dis-unity and disorder, indiscriminate exploitation of all possibilities, abuse and disregard of every form of authority, the magnification of every kind of conflict and difference, the exaggeration of competitiveness, “self”-indulgence, and the purpose of material

^{*} Reality Itself—which is the True Self-Nature, Self-Condition, and Self-State (or “Source-Reality”) of every being and thing—is not in any sense dependent on conditions, and therefore it is utterly “Non-conditional”. See also **conditionally manifested reality / Reality Itself** in the glossary.

acquisition, the breakdown of community and collective culture, the devaluation and the waning of true philosophical and Spiritual endeavor, and the undermining of the fundamental morality of cooperation, tolerance, and general peacefulness.

Political, social, and general behavioral “materialism” (or conventional “realism”) are bound to the concept (or philosophy) of conditionally manifested existence as a non-unity (and, at best, a search for the achievement of unity). And such political, social, and general behavioral “materialism” (or conventional “realism”) is the overriding common pattern and motion of present-time global pseudo-civilization (in spite of the always continuing propaganda that merely idealizes and gives lip service to political and social “unity”).

Global peace, human freedom, and human well-being for all of humankind depend on an individual and a collective change of mind—followed by a corresponding change of action. It is a matter of converting the mind and the life and the entire human collective to a right understanding of conditionally manifested reality (which is, inherently, a great unity), and to a right (and truly Spiritual) surrender to the Non-conditional Source-Reality (Which Is, Inherently, One and Indivisible).

When the way of living becomes the active surrender of egoity, then the conditions of life will constantly prove the Truth.

Reality-Politics For Ordinary Men and Women

Characteristically, human beings in this “late-time” (or “dark” epoch) have, both collectively and individually, renounced their real and true politics. Generally speaking, human beings everywhere have renounced both collective and individual responsibility for their truly human lives. In general, human beings are not freely and rightly establishing and preserving the truly human character of their individual lives—and the collective of humankind is not organized to establish and to preserve the truly human character of human life in general.

In this “late-time” (or “dark” epoch) of global anti-civilization, human beings do not, generally, assume cultural, social, and political freedom of right association, right commitment, and (altogether) right life—but they assume, instead, that they have to subordinate themselves to the ideas and the plans of power-seeking bureaucrats, benighted intellectuals, materialistic scientists, religious fundamentalists, and disturbed political revolutionaries, who (because they are yet ego-bound) work to effectively prevent the truly human politics of intimate, cooperative society. And this universal failure of right life reflects (and results from) every human individual’s frightened (and, altogether, egoic) suppression of the universal Unifying Life-Principle and of the life-positive vitality of ego-transcending bodily existence.

Because present-day human individuals are everywhere socially indoctrinated to be afraid of their own inherent life-impulse toward unity with all-and-All, there is the present-day world—the “late-time” (or “dark” epoch) of a benighted,

ego-bound, and universally misled humanity. Present-day humankind is a global mass of mere individuals, who—because they cannot freely “connect” with one another (and with Reality, or Truth, Itself)—live as slaves of their own minds and egoically separate selves. For the most part, human beings in this “late-time” (or “dark” epoch) are an unconscious mass, “Narcissistically” enslaved by their own egoic motives, and (inevitably) controlled by other egos who are shrewder than themselves.

In their true human freedom, men and women are (naturally, and at heart) oriented toward intimately felt human unity and the Oneness of Truth (or of Reality Itself). Such human individuals positively participate in the cosmically extended Pattern of the universally Self-Evident and All-in-all-Unifying Life-Principle. However, ever since the advent of the modern dichotomy between other-worldly religions and this-worldly utopian idealisms, people have, paradoxically, assumed (in their egoic double-mindedness) that the inherent unifying impulse of life is supposed to be negatively (or at least puritanically) manipulated, suppressed, and (thus) made unconscious, while, at the same time, they assume (or falsely hope) that life in this world is, by means of double-minded human effort, to become an eventual utopian paradise. As a result of this cultural double-mindedness, modern people are deeply troubled about the vital impulses of their natural lives, and about the Ultimate Purpose (and the Inherently egoless Ultimate Truth) of life itself. Therefore, the global human society in this “late-time” (or “dark” epoch) is built around the manipulative suppression of the life-force and the simultaneous manipulative exploitation of the materially oriented mind.

Inevitably, double-mindedness becomes “dark” control. Therefore, at last, everything and everyone become emptied of Reality and Truth. The modern doctrine is that people are supposed to work. That is the asceticism of the common man and woman. You are supposed to be a mere salt-of-

the-earth worker, and you are not to be fundamentally and ecstatically (and, thus, egolessly) involved in Intrinsic Delight. You are not expected or permitted to be fully and freely conscious—and Consciousness (Itself) is not valued. You are supposed to work, buy junk food and television sets, and always stay tuned (and subordinate) to the propaganda of the daily “news”—and you are not to allow yourself to be aware of anything “Fundamentally Curious” that might cause you to become ecstatic and profound.

Some anthropologists say that what makes human beings unique is that they make tools. In any case, that is only a secondary and debatable unique feature of humankind. Truly, human beings are unique in that they interiorize the problem of survival. The sense of existence itself as a problem, as a dilemma, is characteristic of the un-Enlightened (or merely natural) human condition. And, through the tool of desire, human beings constantly create new solutions.

Human beings tend to seek a condition of release that exceeds the limits of gross experience and death. Thus, human beings invent an interior mental (or even mystical) process, through which they can step out of both ordinary mind and ordinary body, into the illusion of another world. Also, by virtue of having a mind, human beings are capable of entering into transformative (or, at least, manipulative) relationship to the functional processes in their own case and in the world. Thus, human beings create sciences and technologies, as practical tools for dealing with the material conditions of existence. However, both of these possibilities—both interior (or mental, or even mystical) and exterior (or technological, or even utopian)—are extensions of the ordinary game of problem-solving.

Until human individuals begin to develop some basic understanding of their limited (and ego-bound) condition—and, optimally, to directly (and, necessarily, in an ego-transcending manner) participate in the Indivisible and

Non-Dual (or One and Only) Self-Nature, Self-Condition, Self-State, and Perfectly Subjective Acausal Source-Condition of every limited condition, state, or being—they are exploitable by individuals and influences that arbitrarily assume a material power that exceeds their own. Therefore, the usual man or woman, who works in a factory or an office and listens to the “news” faithfully, is constantly (and inevitably) exploited by all kinds of shrewd people who are materially in charge of his or her political, social, cultural, and intimate life.

For the usual person, politics is merely a matter of listening to the “news” every night. Politics in this “late-time” (or “dark” epoch) is either a childish or an adolescent reaction to the fact of being controlled by the “news” of the world and by the abstract, all-controlling politics of the State. One individual plays the “system”, and the other is a revolutionary. The child buys the “system” and expects it to work, and the adolescent is a perpetual revolutionary, whose childish expectations were not fulfilled. Both types are merely relating to the world as a parent-like “thing” that controls them.

If you stop listening to (or, otherwise, believing in) the “news”, and if you simply observe what is really going on, you (inevitably) become depressed by the feeling that your life is not under your control. However, depression is only a very minimal insight. Obviously, everybody is (both naturally and humanly) controlled. The typical response to the observation of the controlling forces of life is to react by joining a revolution, getting drunk, kicking a couple of bad politicians out of office, having a war, getting “high” on popular illusions, becoming “against” a political “something”, or becoming “for” a political “something”—but reaction is obviously not the way to rightly transform real politics. What is needed is to establish a completely different principle of human culture and politics. What is needed is a principle of human culture and politics that is not based on reaction to all the bad “news”.

Fundamentally, there is only bad “news” in the ordinary, ego-based, un-Enlightened, chaotic world. Instead of waiting for action from “sources” out in the world somewhere—government sources, media sources, interplanetary sources, conventional religious sources, mystical sources, or whatever it is that you wait for all the time—you must, yourself, become involved in intimate, cooperative community (or real cooperative social culture) with other human beings. In a responsible, mutually dependent, cooperative, tolerant, peaceful, and intimate relationship with other human beings, you must create and protect the basics of a truly human culture and of a truly intimate daily human society.

The only reason the “news” of the world and the abstract (or non-intimate) politics of the State can exploit and control you is that you are in vital (and, altogether, ego-defining) shock—or a double-minded and “self”-defeating reactive recoil from the universal Unifying Life-Principle of Prior Unity. Because you are (thus) alienated from (and emptied of) Reality Itself (Which Is One, or Non-Dual, Inherently egoless, and Inherently Free), you believe that you need a number of things you cannot acquire without playing for or against the “system”. However, if you are always already egolessly participating in the Self-Nature, Self-Condition, and Self-State of Reality (Itself), you need not be greatly concerned about any of the “news” of the world of egos. Rather, you can and must create your own politics—the intimate politics of cooperative association with your fellow human beings.

The existence of the big political “system” does not make any ultimate positive difference in the daily life of the individual. You can and must live a truly free, responsible life, regardless of the “system” or the “news”. Of course, it can be done a little more easily if the “system” is relatively accommodating and the “news” is relatively benign. You would have to be more inventive to do it in an absolutist

society, or during a war in a bombed-out town. Nevertheless—regardless of the larger politics, or the state of the “news”—the truly human (and humanizing) politics of intimate, cooperative living can (and, indeed, must) be done. And, therefore, the ego-transcending discipline of intimate, cooperative living is the only real and true politics—or the only genuine “realpolitik” (or Reality-politics) for ordinary (or truly human) men and women.

The true change that you must create is not principally in the “system” itself (or in the parent-like world of competitive egos) but in the ordinary, daily associations between yourself and other human beings. People who would be free must live in a non-egoic and non-competitive manner, in intimate cooperation with one another. Human beings must truly understand themselves—in all of their external and internal egoity—and they must, on that basis, adapt to a cooperative and mutually tolerant arrangement of daily life, in which they are each personally responsible for the character of daily existence, and in which they simply live together, intimately and seriously, free of reactive and dependent association with the parent-like abstract world of the “news”.

A truly rational and benign politics cannot be enacted merely by investing humankind in a worldwide system of parent-like bureaucracies. The abstract system creates childish dependencies and illusory solutions, and it discourages the general possibility of genuine personal responsibility, or daily “right life” (and the ego-transcending Realization of the Only and Non-Dual Self-Nature, Self-Condition, and Self-State of Reality and Truth). The true politics of the individual is in relation to what is intimate to him or her. Truly human politics is in the sphere of directly effective relationships, experienced on a daily basis—where the individual’s voice and experience can be directly heard and sympathetically felt. That, fundamentally, is politics. All the rest is only the

vulgar and inherently disheartening daily “news” of the world-mummery of human egos.

A politics based on truly human, cooperative relationships is not likely to immediately originate on a large scale in a present-day city—although, ultimately (if such cooperation is first done by everyone on the more intimate, or local, scale), even that is an obvious necessity. Present-day cities are merely a random collection of subhuman emergencies. People crowd together in modern cities for all kinds of conflicting and subhuman reasons. These are not genuine cities, in any fully human sense. A true city would be a large-scale cooperative social order (or an effectively single community)—an essentially autonomous, fully cooperative, truly intimate, and Reality-oriented (or Prior-Unity-based) order of mutually dependent people who are devoted to the mature developmental culture of truly humanized (and ego-transcending, and Reality-Awakened) humankind. However, that kind of human order does not exist in the cities of today. Today, a city tends to be a collection of disturbed and fascinated people—not a conscious, positively organized association of truly human (and ego-transcending, and Reality-Awakened) beings.

Without a community of responsible relationships and mature cultural agreements, there can be no right politics. Truly right politics is, necessarily, an expression of right life. Right politics is a functional realization of the collective right relationships between individuals living in free cooperation with one another.

The true cooperative human community (or unified social order) is not merely a utopian commune, in which every ego tries to be perfect, or to be perfectly fulfilled. Such perfection or fulfillment is not possible for the ego (or for the inherently limited and mortal patterns of human life itself). Advanced human “self”-understanding is the principle of life in true cooperative human community. Communities

are rightly established when each human participant rightly understands his or her own functional design—not only as mere ego, but, altogether, as a single (or simultaneous) whole, and, ultimately, as an Inherently ego-transcending Reality-Awakened totality. And communities are rightly organized and managed when the problem-solving, creative capabilities of human beings are rightly “self”-disciplined and, altogether, equanimously measured—on the basis of a true culture, founded on the transcending of the ego-“I” and the Realizing of the Inherently egoless Self-Nature, Self-Condition, and Self-State of Reality (Itself). Therefore, fundamentally, human beings must understand and be responsible for their egoity—and, thus, for their tendencies to live life as an inherent (or irreducible) dilemma (or as a state of dis-unity), or (otherwise) as a perpetual search for “self”-glorifying fulfillment of loveless (or separate and separative) inclinations.

In a true cooperative human community, every one knows what every one else has the tendency to become (when irresponsible) and the possibility to become (when responsible). And all serve one another at the level of that understanding. They all also know the functional character and capability of each one among them, and they amuse and enjoy and serve and employ one another at every appropriate level. Right responsibility for functional life (and, thus, for the positive unifying of the structures of the human individual, and of all the members of the human collective itself) must always be assumed and demanded in a truly human (or truly ego-transcending, and cooperative, and mutually tolerant) community. When it is not, that failure of responsibility (and, thus, of individual well-being and of collective unity) will, inevitably, weaken the community—and, thus, enable (or even oblige) shrewder men and women to exploit and oppress the members of the community, and make them slaves to their own egoity again.

If men and women will enter into true cooperative human community—and, therefore, into intimate cooperative and higher cultural relationship with one another—they will no longer be exploitable by any life-negating (or disheartening and freedom-negating) influences from the abstract social and political realm of the worldly “news”. The negatively dominant bureaucracy of the world of egos becomes obsolete only through non-use. And, once its negative and parent-like powers become obsolete through non-use, even the State will be obliged to become the simple instrument of the responsible agreements of the people. If the people become truly intelligent and freely cooperative, then the State will, inevitably, do (or become) likewise. And if the people truly become collectively intelligent and responsible, then individual freedom can never really be eliminated by the state of the “news”.

Conventional politics has always been associated with an ideal of one or another sort. In the modern era, the ideal has, generally, switched from a humanistic to an economic one. Nevertheless, all merely idealistic systems tend to depend on temporary, emergency solutions to basic problems. This is because conventional idealism is an abstraction—a basis for a politics of manipulation of people by an abstract State, and not for an intimate, cooperative politics of practical responsibility, on the part of the people, for both themselves and the political union (or State) of their lives. The tactics of abstract State politics always relate to a more or less irresponsible and externally controlled populace—and, therefore, the State tends to be fixed in a view of human life as a dilemma that continuously requires new emergency reactions to solve the constant crisis of new emergency problems. As a result, politics becomes an insane conglomeration of temporary solutions, enforced by a bureaucratic State that is oppressive, rigid, immense, and intolerable.

The fundamentals of life must be pre-solved at the local level—at the regional level where the daily, cooperative community exists. Within the cooperative human community, every member should be guaranteed access to the basic necessities and opportunities of life (provided each individual functions responsibly and cooperatively within the community). Generally, the basic solutions to human needs do not (or should not) require resort to any of the resources of an abstract State—but they should be managed locally, in one’s own community, and in natural cooperation with other communities. (In other words, first establish intimate, cooperative community and the planned solutions to fundamental needs—and, on that basis, see what kind of agreements are useful in cooperation with other communities and with large-scale cooperative agencies.)

True cooperative politics is a great human adventure, in which human beings are inherently obliged to realize their humanity as an ego-transcending discipline. Human beings do not, in Reality and in Truth, have the option to renounce their humanity or the universal Unifying Life-Principle (or cosmically extended Pattern of Oneness) that sustains them. Rather, human beings must assume the inherent responsibility of human relationships. Human beings must assume all the structures of the human mechanism (both lower and higher) as real conditions of existence—and human beings must become functionally responsible for positively conducting the life-force in every area of their experience. To the degree that they do all of this, human beings are obliged to be committed to right life in the dimensions of time and space—and only in that case are they free to carry on the creative developmental and ecstatically ego-transcending Reality-process of their humanly-born lives.

If human beings do not assume right, ego-transcending, and cooperative collective responsibility for their lives, the daily “news” of the world of egos becomes their inevitable

destiny and their dreadful, minimal inheritance. In the world of egos, everybody tends to persist like cattle, grazing on the daily “news”, expecting it will all eventually develop into some superior politics or fate. However, truly human politics, or right human destiny, cannot happen unconsciously. Truly human politics begins where consciousness (intelligent, and surrendered, beyond “self”-contraction, into the Non-Dual Reality and Truth That Is the Heart and Light of Consciousness Itself) enters the domain of human existence.

There is no right, or truly human, politics without conscious responsibility. You cannot sit like cattle in front of the TV, dutifully listening to the official “news” every day, and rightly expect or fruitfully require that some bureaucrat “in charge” is going to announce some “Super-Program” that will liberate you from your lowly, ego-possessed estate. Rather, you must take responsibility for yourself. It is not by revolutionary reformation of the State, or (otherwise) by mere “self”-indulgent reaction to the daily “news”, but only by consciously stepping apart from your childish ego-dependence on the abstract State and your adolescent reaction to the daily “news”, that you carry on truly human politics. Therefore, you must provide your own life-requirements, in personal and local cooperation with others. You must enter into truly intimate (or mutually dependent, energetically cooperative, lovingly tolerant, and liberally peaceful) community with others. You must cooperatively share your functions, your resources, and your vitality with other human beings. That is the only right, and truly human, and truly liberating politics for human beings. And, therefore, the choice to enter into real, intimate cooperative community with other human beings is the only real and true politics for ordinary (or truly human) men and women.

The life of the usual (or ego-bound) man or woman is built on the idea that the Law of life is survival, and that survival is the significance, meaning, and goal of existence.

However, in Truth (and, thus, in Reality Itself), the fundamental process of human existence, and even of the very realm of cosmic Nature, is one of right “self”-surrender—or the consistent transcending of all contraction upon separate and separative “self” (or ego-“I”), and the transcending of loveless separation from what is egoically presumed to be “not-self”.

Right “self”-surrender—or inherently ego-transcending participation in unlimited relatedness—is the Law. The usual life is not built upon the ego-transcending principle of right “self”-surrender, but on the ego-fulfilling principle of survival—or the aggressive ego-glorification of the individualized, separate, and separative entity. This is the common illusion, and this inherently loveless game of surviving as a separate, “self”-contained, and separative “someone” is what makes human existence the overwhelming chaos of troubles that it has now become for everyone in this “late-time” (or “dark” epoch) of global anti-civilization.

The fact is that all specific “somethings” must ultimately be surrendered (or released, and gone beyond), and, therefore, human existence itself must become an intentionally ego-surrendering (or truly ego-transcending) affair, in which no condition is aggressively maintained merely for its own sake. The human individual must grow (by right cultural means) to realize that the Law of life is the positive surrender of all temporary forms to the universal Unifying Life-Principle (or the cosmic Reality-Pattern of Prior Unity) and moment to moment surrender of separate and separative “self” to the Inherently egoless Self-Nature, Self-Condition, Self-State, and Perfectly Subjective Acausal Reality-Condition of every limited condition, state, or being. Therefore, the human individual must, by right cultural means, be grown to realize that the inherent and ultimate purpose of life is not a matter of mere and loveless “survival”, independent of the Inherent Prior-Unity-Principle of both the conditional reality

and the Non-conditional Reality. And only if the individual is (thus) grown to relinquish the ego-principle and to embrace the Prior-Unity-Principle can the individual become politically free. Indeed, to be thus grown is, itself, to be (inherently) politically free.

VII.

The ego-Culture of Desire and The ego-Transcending Culture of Love

The Life-Force that is felt within the presumed-to-be-personal body-mind-complex is moved by willful or desiring acts to create circumstances of would-be ego-fulfillment. However, in Reality, That Life-Force Is Truly Universal (or Indivisible and all-and-All-Pervading)—not “inward” and personal (or ego-bound, or “point-of-view”-bound). Therefore, if That Life-Force is manipulated by “inward” motives to satisfy personal desires of all kinds, not only will the resulting satisfaction be only occasional and at most partial, but the Life-Force will Itself be always frustrated, since It cannot, by becoming subordinate to any patterns of personal desires, Fulfill Its Universal (or Indivisible and all-and-All-Pervading) Function As Prior Unity and (Thus and Thereby) Realize Its Intrinsic Divine Freedom in the conditionally arising world.

The human individual is immature—and always dissatisfied—until he or she out-grows mere personal desire (or even any search for ego-based “self”-indulgence), and, instead, lives on the basis of ego-transcending love (or the moment to moment transcending of ego-based desire-patterning), and thereby constantly demonstrates the Universal Moral Disposition of Prior Unity and the responsible intrinsic (or “root”) management of all functional and relational conditions of experience and action.

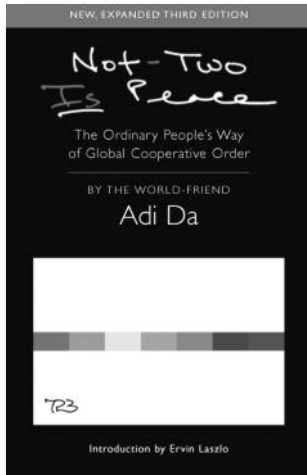
The truly mature human individual is, characteristically, free of all the intrinsically and inevitably frustrating limitations of conditional reality and the personal and collective relationship-politics of social egoity.

The truly mature human individual is radiant in the world, such that the Prior Unity of Reality Itself Is egolessly Alive As his or her human person.

Therefore, a world-collective of truly mature (and, thus, rightly humanly and esoterically acculturated) human individuals can create a truly human, benign, moral, and Reality-Enlightened culture, founded in the Intrinsic Self-Apprehension* of the Self-Nature, Self-Condition, and Self-State of Reality Itself.

Only such a world-collective of truly mature human individuals is truly free of the inherent and chronic frustrations that otherwise constantly and only produce subhuman societies, subhuman cravings, and subhuman destinies (both before and after death).

* "Intrinsic Self-Apprehension" is the Self-Comprehension which is natively (or intrinsically) characteristic of Reality Itself.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a "tabula rasa" (or blank slate), symbolizing the absence of all the kinds of "self"-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The "723" in the lower left corner stands for the date July 23, 2006. In his essay entitled "723" (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

THE WORLD - FRIEND , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum* Trilogy), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self’-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-‘I’”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time”** (or **“dark” epoch**).

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark" epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-I”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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Not-Two Is Peace

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The entire text of *Not-Two Is Peace*
and additional information about the
SOCIAL WISDOM
OF THE WORLD-FRIEND ADI DA
can be found at:
www.da-peace.org

To learn more about the
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"Only everybody-all-at-once can change the current chaos." —Adi Da

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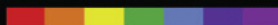
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